The

Non-Subscribing Presbyterian

No. 153 MARCH, 1920. PRICE THREE HALFPENCE
2s. per annum post free

Contents.

	PAGE
Notes of the Month	1
The Veil between the Seen and the Unseen.	3
Ploughshare and Pruning-Hook ..	4
Union for Social Service ..	5
The Methodist Unitarian Movement	6
Lesson Notes	7
A Minister's letter to his Predecessor	9
Reports :—Unity Guild ; Banbridge ; Belfast : First Church ; Cairncastle ; Comber ; Crumlin ; Dromore ; Mountpottinger. ..	10
Death	14

Notes of the Month.

Widespread interest was aroused by the appearance of Dr. J. H. Jowett in Durham Cathedral. But if the Anglican Church were in fact, what it claims to be in theory, the National Church of England, the appearance of a distinguished Nonconformist Divine in its pulpit would be a normal and not an abnormal occurrence. Really, it is passing strange, that a preacher known over the English-speaking world for his eloquence and his orthodoxy should create quite a furore when he officiates in another orthodox building. Ecclesiasticism has much to answer for, when it sets up dividing walls so rarely overstepped as this incident seems to indicate. Much remains to be done and overcome before real Christian communion is effected. All the more heartily, therefore, do we welcome the intimation that Dr. Gore has consented to deliver the Essex Hall Lecture in Whit-week on behalf of the British and Foreign Unitarian Association. His subject, "Christianity applied to the life of men and of nations," is important and timely, it is also calculated to make all ecclesiastical considerations strictly subservient to the larger issues of life.

* * *

It is sometimes made a reproach against churches that they fail because of the want of business-like methods in their management. If that be true of some churches there is little ground for apprehension in some localities. We have recently received from a friend with American connections a copy of a "Parish Record," circulating in one of the large American cities. Its last page is an advertisement in heavy type, which runs thus : "Wanted, 375 persons to occupy the pews in a big handsome church, well lighted, comfortably heated, vacuum cleaned, polite janitor always in attendance, artistic windows and beautifully carved adornments to please the eye, easy of access and surrounded with beautiful grounds. Can be reached from your home in a few minutes. Live services to be had on all occasions, including beautiful singing and organ music. If interested, see our agents when they call next Sunday. Terms to suit yourself."

* *

We hope it will be possible for many representatives of our church to attend the meetings of the National Conference which are to be held in Leeds, from April 12th to 16th. Owing to the war there was no conference at the triennial

date and hence there has been an interval of five years since the curtailed programme in London filled the gap. In view of the increased cost of railway travelling, something might be done by individual congregations or by some central body, to give financial aid to the ministers desirous of going to Leeds. The benefit they would receive would more than compensate for the facilities which permitted them to attend without the necessity of over-anxious thought for the morrow.

* *

Many people will be interested in the visit of the Rev. E. I. Fripp, B.A., to preach the Annual Sermons of the Belfast Domestic Mission on March 7th, and it is quite in keeping with his reputation as a sudent of literature that he is to lecture in the Central Hall, on March 8th, on "Shakespeare's Sonnets." We hope that as preacher and lecturer he will receive a hearty welcome from those who remember his ministry in Belfast. This visit, moreover, should be of great benefit to the cause of the Domestic Mission, at whose Annual Meeting, on March 9th, he has consented to speak.

* *

The secretary of the Orphan Society informs us that the Annual Subscriptions to the Society, due on the morning of the 31st March so as to permit of lodgment in the bank on that date, are now being taken up in the Churches. We are asked to say how very helpful it would be alike to the secretary and the treasurer if all the subscriptions and the lists of subscribers could be forwarded to the proper quarters prior to the date mentioned. Some we are told have already been received, many will keep time, a few only will take grace. We would ask all to strive to observe the date. Hitherto, with the present system of book-keeping, it has been possible to bring late subscriptions back into the year's account and thus to enable the treasurer, by waiting, to include everything in his Annual Statement. But that system will not hold any longer. A new form of accounts is being designed by the Auditors to come into operation next year and is so arranged that the account will as it were automatically close itself on the 31st March. Anything arriving after that date will necessarily go into the following account and thus be a year late for publication. We feel confident that this coming change has only to be made known to local secretaries and treasurers to ensure that all will be in time and that the work of the Hon. Treasurer, Mr. A. K. Stewart will be facilitated. And whilst on this topic we may point out that the Orphan Society deserves and will need the best and most enthusiastic support that can be given to it. The amount of money at present disbursed among the orphans for their maintenance and education creates a record, as does also the number of orphans on the books. New subscribers are wanted and larger subscriptions. It is a great work and worthy of sustained effort.

*

A paragraph appeared in the daily press recently to the effect that the employees of the Anker Bakeries in Vienna had gone out on strike because the management refused to yield to the demand of Socialist workmen that Josef Lauer, one of the employees who declined to join their Union, should be dismissed. The Anker Bakeries supply bread to about a million persons daily, or to nearly half the population of Vienna. Continuance of the strike will involve intolerable hardships on the people, whose present bread ration, even when obtainable, is quite inadequate. There is something about this which does not look well in any light, and, unfortunately, the bakeries of Vienna do not stand alone in that attitude towards life. Viewed as an economic question, their position is untenable and unpardonable, for it is another demonstration of the doctrine that might is right. Whilst viewed as a moral and religious question which at bottom it is, it is up against the authoritative teaching, which all Christian people profess to recognise. One cannot but conclude that if there is anything in teaching at all, these Socialists and those who think and act with them have been wrongly taught. They have missed the point altogether,

and got away on the lines of ecclesiastical creeds, losing sight completely of the teaching of Jesus. If they want to know what that teaching is, let them ponder the passage in St. Matthew, xxv, 31–46 inclusive, and they will find therein if they look closely enough "the abiding principle by which men are received or rejected in the kingdom of God." There is great scope yet for a Church which is free to teach the doctrine of brotherhood of man as Jesus taught it, and we may be quite sure that the chief good to pursue is the common good.

THE VEIL BETWEEN THE SEEN AND THE UNSEEN.

At the present time there is great interest shown in the subject of that class of phenomena, denominated Spiritualism. One popular Sunday newspaper has had to increase its already large circulation because of a series of articles appearing in it by a Church of England clergyman, who narrates his experiences of automatic writing as it is called, and messages purporting to be from people who have passed into the unseen world. A lecturer on Spiritualism recently had audiences which filled the Ulster Hall.

Space in this Magazine is limited, and statements that are made must be largely without pros and cons to back them up. The fact that so much interest is shown, that such a large number of readers can be obtained for the articles referred to, and such large audiences collected, indicates that there will be numerous experiments made, and in the writer's opinion much risk and danger entailed, against which a word of warning is needed.

There is undoubtedly, a great fascination in this subject. But, it is not new, and religions have deprecated rushing into experiments and the danger of tampering with unseen forces. Experience has shown that there can be along these lines a lure as insidious and in the end as tyrannical as that of intoxicating drink. Nature, or should we say the Guardians of Humanity, have made a veil between the denser and the subtler worlds, and the question is, is it wise to break down that veil before the time is ripe? It can be broken down by alcoholic excess. It can be broken down by attendance at Spiritualistic seances, and carrying out some of the experiments that are occasionally recommended, and which are known as "developments." The result has often been to produce physical, mental, and moral wrecks.

The experiences of the victim of *delirium tremens* are not illusionary. He has come into contact with a very low level of the unseen world, where forms abide pertaining to a very gross condition of existence. A drunkard or a sensualist, or a man of very low and brutal type is related to this realm. Thought is a very potent factor in this relation, and for the truly repentant, a shield guarding him against the "terrors of the threshold" may be provided, and undoubtedly there are invisible helpers. But "hell" is very real while it lasts, even though it be not eternal, and often the brain is unable to stand the strain of the incessant visions forced upon it, and that way madness lies.

There is truth in the reality of spiritualistic phenomena; but, the more the subject is studied from the spiritualistic point of view, the more unsatisfactory it becomes. There may be say, two sets of phenomena, both identical in every way, and yet the causes behind them entirely different. The fact is that the next plane is one of illusion, and forms of life, peculiar to it, can masquerade as any deceased friend, the investigator may be thinking of.

There is also great danger to those who have passed over, in the attempt to draw them back to earth again and to attract their attention earthwards. The natural tendency is for the consciousness of the departed to turn itself inwards, and some who have really been called back have rebuked those who have done so, and said that it was like having "to die over again." To do such a thing is as cruel as rousing a dying man out of his sleep.

The recent war suddenly cut off many in the full vigour of youth and as the next plane is the exact counterpart of this, it took time for some of them to realise they were "dead." It may be that to alleviate intense grief on this side and to bring assurance, a certain number of communications have been permitted. It is well, however, to let it remain at that and regard the veil between as sacred, it is better for them and better for us that it should remain.

Thought, however, can penetrate it, love can penetrate it, and in that way there can be a living communion between the seen and the unseen. The "dead" live. Before God none are dead, for all live unto Him. By kindly thought, by prayer, by raising our own consciousness to a higher level by aspiration and meditation, spirit with spirit can meet; but let us avoid the sacrilege which would for our own selfish satisfaction drag them down again to the low levels of this world.

ULLIN

PLOUGHSHARE AND PRUNING-HOOK.

The title of this little book by Mr. Laurence Housman is intended to call to mind the text, "They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more." When we think of the many centuries that have passed since these words were first uttered, of the countless wars that have been waged, and of the dying down of the hope so many cherished that the last and greatest war was to be the war to end war, we are apt to lose heart and regard the prophet's vision as an impossible dream. At present we are more deeply conscious of prevailing greed and pleasure-seeking than of the goodwill on which peace depends. The Peace Treaty is more remarkable for the crushing nature of the terms imposed by the victors on the vanquished than for magnanimity. The League of Nations has not roused the enthusiastic support needful for its success. After all, it was not to be expected that the age which had been essentially materialistic would suddenly become idealistic even as a result of so terrible an experience as the war. There must be inward change produced by thoughtful reconsideration of the vital principles of life and conduct. Herein lies the value of this book which consists of ten lectures on social subjects critical of the materialistic tendencies which culminated in the war and setting forth an idealism which must become practical if not only lasting peace but also fulness of life is to be secured.

These lectures were delivered both from the pulpit and from the platform, and the difference of reception noticed by Mr. Housman is itself significant. "In church we allow ourselves to be taken to task for 'hardness of heart and contempt of God's Word and commandments'; at a political meeting it is only our opponents whom we take to task, while of ourselves and our party we have nothing but praise. It is on these lines that a general election is run—revivalist meetings are held throughout the country to denounce not our own sins, but the sins of others. Is it any wonder that it does not produce honest results?'

In his first lecture our author puts his finger on one of the weak spots, "the possessive outlook." Like a certain young man we turn away from the best in life because of our great possessions. "We do not know what humanity might be—how fair—how lovely, and of what good report—that great beatific vision is still hidden from our eyes—mainly because we have interpreted power in terms of possession; and, forcing others to do without, in order that we ourselves may possess, we stand to-day immeasurably poorer and weaker than we should have been had we interpreted our power and our possession differently."

It is not to be expected that we shall always agree with Mr. Housman, there are many hard sayings in his book which we, hide-bound as we are by materialistic traditions, will find to

go against the grain, but there is a challenge which must be taken up. It amounts to this, is our idealism for the pulpit only, or can it be taken on to the the platform and be heeded as practical politics? We cannot change the world unless we first change ourselves, and we shall never seriously undertake that great task till we realise the utter failure of the principles which have hitherto guided us. Such a book as "Ploughshare and Pruning-hook" will contribute to this end. A further quotation will serve to indicate the view point taken. "Our modern civilisation derives many of its present comforts from conditions such as these under which thousands, nay millions, of subservient human beings become brutalised. So long as we base our ideal of wealth on individual aggrandisement, and on monetary and commercial prosperity, and not (as we should do) upon human nature itself—making it our chief aim that every life should be set free for self-realisation in ornament and delight—so long will these things be inevitable. But when we, as men and women, and as nations, realise that human nature is the most beautiful thing on earth (in its possibilities, I mean) then surely our chief desire will be to make that our wealth here and now, and out of it rear up our memorial to the ages that come after."

UNION FOR SOCIAL SERVICE.

A Public Meeting was held in the Central Hall, Rosemary Street, on Wednesday, January 28th. The Rev. G. L. Phelps, of Holywood, took the chair at 8 p.m. The speaker was Mr. R. J. Johnstone, M.B., F.R.C.S., and he took for his subject the Irish Medical Service. Considering the fact that the Irish Public Health Council are at present considering methods to improve these services, and that these things are of such vital importance to the country in general, it is most deplorable that so little interest is shown by members of our churches and that so meagre an audience should gather to listen to a man of such standing in the medical world as Mr. Johnstone.

In dealing with his subject Mr. Johnstone said they had among the Irish medical services, first of all, the general medical practice carried on by medical men who were paid by their patients. In addition to that there were a large number of medical services paid for by different authorities. One of these came under the name of dispensary doctors and another looked after the lunatic asylums, fever hospitals, and other like institutions. Next, there was the medical service, a very important one, which had hitherto not received the attention it ought—namely the preventive medical service. It was a service of medical officers of health. Theoretically every medical officer was a medical officer of health, but practically he was not anything of the kind. The duties of a medical officer of health ought to be of a wide character and he ought to be in a position which would place him above the influence of any and every member of a public body. It would not pay the ordinary medical officer to look after the public health on his present infinitesimally small remuneration. There was another medical service which looked after schools. It was one of the very utmost importance to the nation. Surprise was felt when in the application of conscription to Great Britain it was seen how large a percentage of the manhood of the country came under the C3 classification. Only by looking after the children could they hope to improve the standard of physical fitness, and turn out really A1 men. He spoke in this way because they had at present a Public Health Council sitting in Dublin which had got the duty imposed on it of formulating an Irish Public Health Bill that would bring together and unify the Irish Public Health services. That Bill would provide, first of all, for preventive medical services. Next it would provide for the different whole-time medical services having to do with hospitals, sanatoria, &c. It would, again provide for a central body in Dublin, on which

the medical profession would be pretty largely represented, to look after and administer the whole of the Irish medical services. In drafting the Bill consideration would be given to the question of providing a State medical service to take the place of the present medical dispensary service. Entrance would be by examination, and there would be a fixed salary and study leave, making it possible for a man to take a post-graduate course in bacteriology or some other branch which would make him more useful in his district. In giving effect to this scheme, they might go on to the establishment of large well-equipped county hospitals with smaller hospitals in different towns. These smaller hospitals were of great value, patients recovering in them because of the surroundings, who might otherwise die. There was a twofold difficulty ahead of the Bill—one, the condition that it must be an agreed one and the other finances. There was a demand to-day for State medical service, though he believed in the old system of patients paying their own doctors; and it might, generally speaking, prove of much benefit.

A vote of thanks was accorded to Mr. Johnstone on the motion of Rev. H. J. Rossingtom, M.A., B.D., seconded by Mr. Ernest Osborne, and the proceedings terminated.

THE METHODIST UNITARIAN MOVEMENT.

The MANCHESTER GUARDIAN recently contained a very favourable notice of a most interesting book on the above subject, by the Rev. H. McLachlan. The book is published by the Manchester University Press, and by Messrs. Longmans, price 4s. 6d. From the notice referred to we quote the following:

"I have asked a good many of my Methodist friends during the past few weeks what they know of the Methodist Unitarians, and I have yet to meet the first who has so much as heard of them. Yet there was once such a folk, and they have now found their historian in Mr. H. McLachlan, Lecturer in Hellenistic Greek in the University of Manchester whose book "The Methodist Unitarian Movement" has just been issued by the Manchester University Press. The general ignorance is not to be wondered at. Methodist historians for the most part have ignored the movement; the "New History of Methodism," for example, dismisses its founder in half a dozen lines, and is wholly silent about his followers. They were mainly obscure and humble folk, weavers, colliers, and artisans; their churches were confined to one corner of Lancashire, and they have long since been merged in the main stream of Unitarian life and organisation. Nevertheless, their story was well worth telling, and Mr. McLachlan has told it well. The first of the Methodist Unitarians was one Joseph Cooke, who in 1806 was expelled from the Methodist Conference for teaching "heresy," but who carried with him into his new surroundings not only the characteristic institutions of Methodism—its circuit-plan, its class-meetings, prayer leaders, and lay-preachers—but, as Professor Tout has said, the old apostolic fervour of his earlier creed. No one can read the story wthout a smile. Thus on one page we have "a Mr. Finch who differed from some of his flock on the subject of the devil," and on another the naive statement of some of the "Cookeites" that "there were no Christians in the world that we knew of, except those whom Mr. Cooke had taught, who believed as we did." And some who read may be tempted to sneer. "Why," they may ask, "should a great modern university concern itself with the petty doings of petty folk like these—the mere infusoria of the ecclesiastical world?" But the sneer is wholly out of place. Lowly and unprivileged as they were, the men of whom Mr. McLachlan writes have an honourable place among the pioneers of social and educational reform, and, what is better than all else, it is courage and sincerity and sacrifice like theirs which are the very salt of life alike in the church and the world.

LESSON NOTES FOR TEACHERS.

[To be used in accordance with the Scheme of instruction for 1920, issued by the Sunday School Committee of the N.S.P.C.I.]

7th March. The Lord's Prayer. Matthew vi. 9-15. Key text, I Corinthians xiv. 15. "I will pray with the spirit, and I will pray with the understanding also."

Even when praying alone and in secret the disciples are bidden to say, "*Our* Father." Even in secret prayer we should remember our fellowship with all other human beings.

Notice the order of this prayer. After addressing God as Our Father, thus calling to mind that we and all mankind approach Him as children of His spirit, the first petition is "hallowed be the name." The name of God is that whereby He reveals Himself to us. To hallow His name is to acknowledge Him in conduct and in worship. In all prayer the first thing necessary is a right attitude towards God, a sincere desire to find Him and obey Him in all the affairs of life. Then comes the petition, "Thy kingdom come," that is, Thy sovereignty become a reality. If God is good and His name holy then we should desire that His laws be everywere acknowledged and obeyed. True loyalty consists not in singing "God save the King," but in supporting and extending the King's rule.

"Thy will be done on earth, as it is in heaven." There is a sense in which we may say that nothing is done against God's will, but the meaning of this phrase is, in heaven that will is done willingly and gladly, not reluctantly or from fear of punishment. The kingdom will come only when we do God's will because we love it not because we fear it.

"Give us this day our daily bread." This is a prayer for the necessities, not the luxuries of life, for a sufficiency, not a superfluity. It is the only petition for material things. In our life as in our prayer material things should be regarded as the means whereby we attain spiritual ends and a sufficient supply for this purpose should content us.

"Forgive us our debts." We are indebted to God for life and all that makes life worth living. However much we do we cannot give as much as we have received. "We are unprofitable servants." Our need of forgiveness should make us forgiving.

"Bring us not into temptation." Yet St. James writes, "My brethern, count it all joy when ye fall into divers temptations." Our temptations and trials make us strong. The meaning of this petition can best be understood when we remember the words of Jesus on another occasion, "Watch and pray, that ye enter not into temptation." What we should pray for is not that we may never be tempted, but that we may never be careless and off our guard.

"Deliver us from evil." Not deliver us from poverty, or sorrow, or pain, but from evil thoughts and evil companions.

Do not be satisfied merely to know the Lord's Prayer, understand it, both as regards its order and its petitions; then do not say it, but pray it.

14th March. Sincerity. Matthew vi. 16-24. Key text, verse 21.

Fasting was a recognised form of religious discipline. The essence of religion is sincerity. Without sincerity it becomes hypocrisy. Publicity endangers sincerity. Submit yourselves to religious discipline certainly, deny yourselves something you like at times just for the sake of strengthening your will and developing your character, but don't make a show of it. If you find yourself getting too fond of some pleasure give it up for a bit, but say nothing about it. Only then can there be no doubt about your motive. In prayer, in charity, and in discipline, absolute sincerity is shown by disregard of the praise of men.

Laying up treasures. In the days of Jesus people concealed their valuables for safety, but even so thieves sometimes discovered them or rust destroyed them. However careful we are there is always danger of loss if the things we value are material things. "Lay up for yourselves treasures in heaven," does not mean work for a

reward after death. Heaven is God's throne, the seat of His will. To lay up treasures in heaven means to set the highest value of doing God's will, to value truth and goodness above wealth. This treasure cannot be stolen, the more we give of it to others the more we have. Further we cannot take our wealth with us when we die, but the riches of character live on with us. If we value most of all the real treasures it will be easy to be sincere.

The single eye. This metephor is a litle difficult. What is meant is that we must have singleness of purpose. "A double minded man is unstable in all his ways." You cannot have one standard of conduct for Sundays and another for week-days. The story of Dr. Jekyll and Mr. Hyde is a parable on this theme.

21st March. Be not anxious. Matthew vi. 25-34. Key text, verse 33.

The result of singleness of purpose and the sincerity that goes with it is freedom from anxiety. The passage for to-day must be taken in conjunction with last Sunday's lesson. Even the birds and the flowers make provision for the future. We are not warned against foresight but against worry. On another occasion Jesus spoke of the necessity of counting the cost. We can exercise foresight without worry, we can be wise without being fretful, if we set the proper values on material and spiritual things. Food and clothing are necessities, but we often act as though they were the most important things in life. Even in these days of high prices if we only concerned ourselves about wholesome food and useful clothing, we should not only have less to worry about but would be more healthy and happy. Jesus, though at times he had not where to lay his head, was richer than the Roman Emperor in the things that really make life worth living.

"Seek ye first his kingdom, and His righteousness; and all these things shall be added unto you." Jesus does not say, Leave everything to God, but, put first things first. Food and clothing and all that we generally mean when we speak of wealth should be valued only as the means whereby we can attain unto the riches of character. Seek to do God's will, to be true and good and kind, and you will have got rid of fretfulness and worry. But, it may be said, Do not people worry about the failures and disappointments they encounter in seeking goodness? Yes, but they would not if they really had faith in God. "To despair of a good cause is to think more of ourselves than of our God." If we really love God and goodness we shall not worry about what happens to ourselves as long as goodness does not suffer because of our disloyalty. Donald Hankey overcame fear by this thought, "If he is killed, that is a sign that he is no longer indispensable. Perhaps he is wanted elsewhere." There is good Christianity in the popular song :—

What's the use of worrying?
It never was worth while.
Pack all your troubles in your old kit-bag,
And smile, smile, smile.

28th March. Judge not. Matthew vii. 1-6. Key text, verse 1.

Jesus warns His disciples against a danger to which they were specially liable, that of becoming prigs. R. L. Stevenson, in his Christmas Sermon says, "There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good, myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy, if I may." We must avoid the critical temper for it is closely allied to the hypocritical.

When James Watt was holding a spoon to the spout of a boiling kettle, his aunt said to him, "James, don't be so idle. Why don't you find something useful to do?" But it was not really idleness, though it looked like it; it led to the discovery of the steam engine.

A village schoolmaster, seeing a boy drawing instead of doing his lessons, snatched up the picture and wrote on it, "Done by Joshua out of pure idleness," But the boy was not idle, he was afterwards Sir Joshua Reynolds, the great artist. We see how easy it

is to judge wrongly, but the critical temper also leads us to overlook our own faults. In the case of others we do not know all the facts, we know not what's resisted, we should therefore be lenient.

Verse 6 is difficult, but interpreted in the light of the rest of the teaching of Jesus, we may take to mean that while we are not to be critical we should be discriminating. Some scholars have doubted whether Jesus ever used these words, they seem so harsh, but there is this much truth in them, the loftiest heights of religion cannot be appreciated by the lowest types of men. But even the lowest can be gradually raised if they are not expected at once to reach the heights.

A MINISTER'S LETTER TO HIS PREDECESSOR.

Dear Brother A——,

After some years in the pastorate in which you preceded me, I feel that I know you better than I could ever have known you otherwise. Indeed I think no one can fully understand a minister's excellencies and weaknesses except he has followed him, like I followed you. For you, now, I have an unbounded admiration, almost reverence, mingled with some natural envy. At first I heard comparatively little about you among my present congregation, owing largely to the fact that "a new broom sweeps clean," but recently I have gathered that you have superb qualifications as a minister, especially for this *intellectual* congregation.

Sitting over my study fire after returning from visiting some 15 families, I am puzzling my brain as to why you resigned this pulpit even for a little more £.s.d., as it seems certain to me your present congregation will not idolize you as this congregation does *now*. You are a marvel for preaching, visiting and sociality, beyond, almost any man I know in our ministry.

What a ceaseless pastor you were. I recently called on Mrs. Despondency, a descendant you know from Bedford way. She sighed deeply, as she half-welcomed me, and said, "Oh, but you are a stranger," and without any breathing space, she proceeded to tell me, how excellent a visitor you were, 'scarcely ever out of her home,' and after prayer with her, she asked me did I ever hear anyone that could pray like you. All through that visit I seemed to hear an undertone, 'if only he were back again.' I have gradually discovered, what to me is an amazing fact, that you gave almost every afternoon to visiting, and am forced to feel that you are a Pastor whom Baxter would have praised and William Law approved. But I cannot forget how often you and I were at the 'Pictures' together, and the many afternoons when I was on the links, you happened to be there also. On last Sunday I felt it was true of you 'woe unto you when all men speak well of you,' for Mr. Angles said to me in the vestry, Oh but Mr. A. had a happy knack with him, *you* can understand how we miss him.

Your social gifts are many. You were able to throw yourself into their concerns with an *abandon* as rare as it is admirable. Equally handy with a tennis-racket, on the links, at a dance, or talking over the 'Hibbert Journal.' I could not refrain from smiling, and quietly demurred in the interests of truth, when told that you were proficient in the "Jazz."

Your preaching, it appears pleased everyone, even those who were only present when you preached as a candidate. Mr. Antiquity praises your sermons as having all the old Evangelical fervour, while the younger men tell me you were more advanced than either Martineau or Armstrong, and *all* agree that such preaching as yours is all that is necessary to fill our churches. At our recent Congregational Meeting, Mr. Laudator Temporis Acti, in moving a vote of thanks, said, 'In Mr. A.'s time we had what you might call *congregations*, but he could preach. You can understand, therefore, why I feel a little shy of meeting you again. Your incomparable ministry has been recalled so often to your successor, it is no light task to attempt to keep up

to it. I console myself by thinking that your predecessor does not envy you, perhaps you too envy him. He who has succeeded you in this pulpit is conscious of this truth :—

" Strange they never prize the music
Till the sweet-voiced bird has flown."

Take heart, then, if you hear in your present charge somewhat of *your* predecessor's ability, and recall the treatment meted out by the Athenians to ARISTIDES the Great.

" Farewell, I did not know thy worth
Thou art gone, and now 'tis prized ;
Thus angels walk unknown on earth
But when they fly are recognised."

X.Y.Z.

Reports.

Unity Guild.—The November meeting of the Unity Guild was held in Rosemary Hall, on Wednesday, the 12th at 8 o'clock, when very interesting lectures were delivered by the Rev E. H. Pickering, M.A., and Miss M. M. McCrea, Assistant Secretary, Belfast Council of Social Welfare, the former on the " Christian Social Crusade," and the latter on " Impressions of the Interdenominational Summer School at Swanick." It is greatly to be regretted that the audience was so small on this occasion.

The December meeting was held in Mountpottinger School Room on Wednesday, the 10th, at 8 o'clock. The programme, which was contributed by juniors, included a dramatic entertainment entitled : " Who's to win him? " produced by the Dramatic Committee of the Guild. The different parts were ably sustained by the following members :—Misses Ella Munn, Maisie and Mona Martin, Daisy and Florrie Newman. Messrs. J. Munn, T. Montgomery, and H. Purdy. Musical items were contributed by the Misses K. and N. Montgomery, Anna Heffern and Kathleen Purdy, and recitations by the Misses Amy Russell and Eileen Miller.

The Annual Soiree was held in the Central Hall, on Friday, January the 9th, and took the usual form of a Whist Drive and Dance. There were about 140 members and friends present. The 1st lady's prize was won by Miss Maisie Martin and the 2nd by Miss Sydney Lewis. The 1st gentleman's prize was won by Mr. Leslie Hay, and the 2nd by Mr. Hunter. The whist was followed by supper, after which dancing commenced and continued until 2 a.m.

On Saturday, January 24th, an entertainment was given in the Domestic Mission Hall, Stanhope Street, invitations for which had been issued to about 60 people connected with the Mission. A substantial tea was provided at 6 o'clock, after which an excellent musical programme was contributed by the following members and friends :—The Misses K. and N. Montgomery, Annie & Betty Newman, and Eileen Miller, Rev. M. Watkins, Messrs. Christopher Gordon and Quintin Nicol, Mrs. Hay and Miss Ashworth acting as accompanists.

* *

Banbridge.—Under the Chairmanship of Mr. A. McCammon, the young people of above church and their friends assembled in the Dunbar Memorial School-rooms, on Friday evening, 23rd January, to welcome home Mr. Joseph McKeown, who for over four years has been serving his King and Country in foreign lands. Well over one hundred attended to do honour to the guest, and the evening on the whole was one of the most successful held under the auspices of the Young People's Guild, the Secretaryship of which was held by this young man befor his enlistment. Mr. McKeown was made the recipient of a Silver-mounted Walking Stick as a memento of the occasion, and as a token of respect and admiration. Mrs. McCammon, who made the presentation, said they were all pleased to have him amongst them again and were very proud of him, and of his younger brother, who had saved " the Bann " on the previous Saturday in the hockey match.

In reply, the guest of the evening, thanked them all for their cheery welcome and for their gift. He said he would be only too pleased to assist as he had done in the past, and also

thanked the Guild for the various parcels which he had received whilst in the Army, and which he said were always highly appreciated, as they brought with them a remembrance of "home." He was cheered very heartily, and (most appropriate) "For he's a jolly good fellow," was enthusiastically sung.

Mrs. McCammon rendered various songs, and was encored, as were also Miss Dornan, Miss Helen Stevenson, and Miss McCarthy. The following gentlemen, Mr. J. Mooney, Mr. R. Fisher, and Mr. I. Carson, were also most obliging vocally. And last but not least, we must record the "star" turn of the evening, which was the fancy dress dancing by Miss Edith Campbell. This talented young lady was excellent in her graceful execution of an Irish Dance, a Spanish Dance, and "The Tambourine." Miss Dornan, at the piano, also added to the evening's success, being relieved by Mrs. McCammon, Miss Stevenson and Mr. Sleator. The preparation of the tea was in the capable hands of Miss McCaw and Mrs. Radcliffe, assisted by some of the young ladies.

Mr. Jimmy McKeown, the "younger brother" referred to above, is making quite a name for himself in the Hockey Field. In a recent match in which "The Bann" met Queen's University, he was instrumental in scoring the one goal which won his team the match in that titanic struggle, a struggle in which supremacy was only decided by playing extra time. It is not surprising then to find that he has been placed in the Ulster Team, and we wish him the best of luck. He is both a credit to his Church and Town. In passing, we may also state that he has charge of the "Magazines" for the Banbridge congregation.

* *

Belfast : First Church.—The Annual Meeting of the congregation was held in the Central Hall, on February 9th. The minister (Rev. H. J. Rossington) presided, and there was a good attendance, especially of the younger members The Secretary (Mr. E. Gordon) read the Committee's report and a letter bearing upon the finances was read from the Hon. Treasurer (Mr. W. T. Hamilton), who was unfortunately prevented from attending by indisposition. A financial statement which was printed and circulated amongst those present, indicated that a debit balance at the beginning of the year had been converted into a satisfactory credit balance at its close. The only drawback to this pleasing fact was the desire of the Treasurer to relinquish the position he had filled with such advantage to the Church. New members were elected to fill the vacancies created by retirement of members ineligible for re-election, and very hearty thanks were tendered to the various officers and members of the different Committees. After the formal business was transacted, a very attractive programme of music was presented by the organist and members of the Church Choir, the following being the artistes :—Miss Allen, Miss Gordon, Mr. E. Davison, with Mr. A. Taylor, as accompanist and pianoforte soloist. Mr. Keary also contributed vocal items very acceptably. The pronouncing of the Benediction concluded a very successful evening. The Sunday School Annual Party and Prize Giving took place on February 18th. There was a very good attendance, the scholars and their friends being greatly in evidence. Proceedings began with the serving of tea by Miss McCalmont and Miss Hewitt. At 8 o'clock the minister took the chair and emphasised the salient features of the year's work. The signing of peace had made it memorable, and the return of some of their elder scholars had come as a welcome sequel. By the coming forward of the younger children the number of scholars was being steadily increased, and Mr. McCrum, the Superintendent, would give to all new-comers a very hearty welcome. A varied programme, arranged by Miss Dorris McCrum, consisted of pianoforte and violin solos, recitations songs and duets, its various items being heartily received and in many cases encored. The number of prizes gained was gratifying, especially in view of the strike and sickness diffi-

culties. When the prizes had been distributed, the younger children were dismissed, but the elder ones remained to enjoy the delights of dancing and thus conclude a much-appreciated party.

* *

Cairncastle.—The Annual Meeting of the congregation was held on Thursday, Februay, 5th, and was very well attended. The proceedings began with tea, after which the minister took the chair, and the officers and the committees for the ensuing year were elected. The Secretary's and Treasurers' reports were read, the latter showing a very small balance on the right side. The Sunday School report showed an increase in the average attendance and told of one scholar who had missed only one day in the last eight years. Songs were then sung by the Misses Nannie Crawford and Mary Buchanan and Messrs. James McClelland, James Maxwell and Robert Crawford, jun. These were followed by games and dancing, puzzles and competitions, interrupted for three quarters of an hour by a lecture from the minister on "The Ways and Conditions of the Planets," illustrated by numerous diagrams. The party broke up about 12-30 with the singing of "Auld Lang Syne," and the National Anthem.

The following evening, February 6th, the minister and Mrs. Thompson gave a party to the children of the congregation as is their custom. The children came at 4 o'clock and played games and had competitions till tea-time, about 5-30, after which they had more games and races, etc , and some of them danced an Irish jig and an Irish reel to the delight of the rest. They had a great surprise in store for Mrs. Thompson at the close of the party. Robert Rodgers, the eldest boy called for order. He made a short speech and asked Jennie Boyd to step forward and read an address, which she did. Then the youngest girl, Ella McGuckin, came smiling up the room with a large box in her litttle hands which she presented to Mrs. Thompson along with the beautifully printed, illuminated address. The box contained a lovely wrap-scarf. Mrs. Thompson in thanking them, said they certainly knew how to keep a secret, and added that she would value their beautiful gifts very highly. The party broke up at about half-past eight.

A Sale of Work will be held in the school-room belonging to the old meeting-house, at the end of June, to augment the Church funds which are very low indeed. It is hoped that some of the other congregations will be kind enough to contribute to this first effort of our small church. Contributions of work, provisions, money, etc., will be very gratefully received by the Hon. Sec., Mrs. Thompson, The Manse, or the Hon. Treas. Miss N. Crawford, Playhill.

* *

Comber.—Under the auspices of the Young People's Society the Rev. H. J. Rossington, M.A., B.D., of Belfast, gave a very instructive lecture on the "Faust Legend." Beginning with a homely illustration of how legends are created, the lecturer went on to discuss the probable sources of the Faust Legend, and in a very interesting manner described its different stages of growth. The lecture was listened to by a very appreciative audience. The meeting was under the chairmanship of Mr. Alexander Orr. On the motion of Mrs. Davies, seconded by Mr. R. Milling, and supported by Mr. Davies, a very hearty vote of thanks was passed to the lecturer.

On Wednesday, February 4th, the Young People held their third social of the season. The evening opened with a novel competition in which the competitors were called upon to recognise photographs of well-known aritcles taken at a peculiar angle. The winners were Miss H. Wilson and Mr. McKee. Songs were contributed by Mrs. McKee and Miss Eleanor Ferguson, and Mrs. Davies gave a recitation. Mr. Watts, of Belfast, rendered some excellent selections on the violin. The rest of the programme consisted of games and dances which were thoroughly enjoyed. Mrs. Abernethy, Miss Todd, and Miss Galway, a visitor from Belfast, ably

presided at the piano. A very happy meeting was brought to a close by the singing of the National Anthem.

* *

Crumlin.—The members of the congregation are proceeding busily with the raising of money for the Renovation Fund. Their effort will culminate with a Sale of Work, on Saturday afternoon, March 27th, and seeing that the Fund has already reached a little over a £100 they feel confident that the ultimate result will be a satisfactory one. Many members of other churches have readily come forward to assist, and this is very encouraging. Mrs. Bowen, The Manse, Crumlin, will be very grateful for any help from well-wishers of our cause.

* *

Dromore.—A very successful dance in connection with the above school was given in the school-room, Rampart Street, on Thursday Evening, February 12th. Almost one hundred young people, including visitors from Banbridge and Dromara, were present. The room which had been tastefully decorated for the occasion, looked its best and brightest. The music as supplied by Mrs. Bambrick (piano) and Mr. Robert Scott (piccolo) of Banbridge was all that could be desired. A dainty supper was provided and thoroughly enjoyed by everyone, and this was due in a great measure to Mrs. Mulligan Mrs. Ruddock, Mrs. McVeigh, Miss Mulligan, Miss Kilpatrick, and Miss McCormick, kindly assisted by Mr. Mulligan, all of whom were indefatigable in their efforts to make the function enjoyable to everyone. The duties of M.C. were successfully carried out by Messrs. D. M. Lindsay and W. Ruddock. The dances were most interesting and attractive both to participants and spectators, and, to judge from the happy faces of the devotees of the art which helps "To chase the glowing hours with flying feet," they were finding much pleasure in the graceful and enticing amusement. The concluding item was "A Leap Year Dance" when the solemn faces of the male element who were afraid lest they should be dubbed "Wallflowers" caused much merriment. The promoters, Miss Mulligan and Miss Kilpatrick have every reason to be satisfied and wish to thank all those who so kindly helped to make the function the success it was. As a result, the sum of almost £15 has been handed over to the Treasurer of the Sunday School.

* *

Mountpottinger.—The recent absence of any reports under this heading does not by any means signify that activities have been lacking, as such is far from being the case. During the last two months of 1919, much work was being done in connection with the Sale of Work held just prior to Christmas, which brought in the appreciable sum of rather over £130 0s. 0d. when the accounts were finally made up. Substantial contributions towards that sum resulted from a Dance under the auspices of the Congregational Stall, organised by Mrs. W. Townsley and Mrs. J. Orr, and a Whist Drive and Dance arranged for the Refreshment Room and Sunday School Stall by Mrs. J. Johnson, Mrs. F. R. Jackson and Misses N. Allen and M. A. E. Kennedy. The Annual Sunday School Party and Prize Distribution took place in the School-room on January 30th, when a large gathering was present. Mr. John Allen distributed the books to the successful Scholars and by virtue of his long connection with the school as a former Superintendent, was able to give some sound advice to the young people. In accordance with custom, Santa Claus was impersonated by a stalwart member of the congregation, who distributed a large number of gifts from a giant cracker. During January, the Minister (Rev. M. Watkins) gave a course of Sermons on the Lord's Prayer at the evening services which were much appreciated. A movement is at present on foot to raise a sum of at least £1,000 for the dual purpose of erecting in the church a suitable memorial to those connected with the congregation who fell in the Great War, and consolidating the church funds. Although only in the initiatory stages the movement is meeting with well-deserved support.

Owing to pressure on our space the Report of the Annual Meeting of the Killinchy Congregation has been unavoidably held over to next month.

DEATH.

GERROW.—At Millquarter, Ballymoney, on 1st February, Alexander Gerrow, Aged 94. Buried in the Old Churchyard, on 3rd February.

Non-Subscribing Presbyterian Church, Greyabbey.

The Congregation of this Church has made arrangements to hold a Bazaar at an early date to provide funds for the Purchase of a New Organ, and for urgent Repairs to the Church and Manse.

The Buildings were erected sixty years ago and they now require a considerable sum spent upon them.

A Sum of £200 has already been subscribed by the Congregation, but, being few in numbers, it is necessary an appeal for financial assistance should be made to friends outside it.

Your kind help will be much valued.

Cheques, Postal Orders, &c., may be forwarded to

The Minister, Rev. W. H. TOWNLEY-TILSON, Greyabbey;
MRS. TOM WRIGHT, Ballygarvan, Greyabbey.
MISS TAYLOR, Greyabbey;
Hon. Treasurers of Bazaar Committee.

OR TO MISS AMY BARNES,
Hallowdene, Greyabbey,
Hon. Sec. of Bazaar Committee.

Modern Handbooks of Religion

Crown 8vo., 256 pp., 2/6 net.

The Divine in Art and Literature. By W. Lawrence Schroeder, M.A.

The Revelation of God in Nature and Man. By Edgar Thackray, M.A., B.D., PH.D.

Jesus and Christianity in the Twentieth Century. By Alfred Hall, M.A.

Religion as Affected by Modern Science and Philosophy. By Stanley A. Mellor, B.A., PH.D.

Religion in Social and National Life. By H. D. Roberts.

The New Testament in the Light of Modern Knowledge. By Herbert McLachlan, M.A. B.D.

Communion of Man with God. By R. Nicol Cross, M.A.

Eternal Life Here and Hereafter. By S. H. Mellone, M.A., D.SC.

THE LINDSEY PRESS, 5 ESSEX ST., STRAND, LONDON, W.C.

These Books may be ordered from the Repository, 35 Rosemary Street, Belfast.

Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

IT WILL NOT DO

To slack off food production in Ireland, even though the war has been satisfactorily concluded. With the increased population in all the cities, not only in Ireland but in England and Scotland, and the need for new houses, the demand will increase for all food stuffs; therefore we consider it will be to the advantage for the Farmer, as well as to the Nation, that the land should not go back into grass, but that it should be kept cultivated. The prices likely to be obtained will be remunerative, and to help on this work of cultivation we are putting on the market the very best **PLOUGHS** for bolth horse and tractor power, **POTATO DIGGERS, HARROWS, CULTIVATORS, GRAIN DRILLS, DISC HARROWS,** and every other Implement necessary for turning up and pulverising the soil. We are also at your service with **WINTER and SPRING SEED WHEAT, OATS, RYE GRASS, VETCHES, CLOVERS, and NATURAL GRASSES,** all of which are selected with the greatest care, the growths being carefully tested on our own premises. Also our **"VICTOR" PURPLE-TOP SWEDE TURNIP SEED.** Now that the question of the price of flax is about settled, and that supplies of good **DUTCH, CANADIAN and IRISH FLAX-SEED** will be available, we shall be in the position to supply the very best brands. We hold the largest stocks in our line.

FOOD PREPARING MACHINERY.—Turnip Cutters, Chaff Cutters, Grinding Mills, large and small, suitable for power or hand. We are Sole Agents for **RANSOME'S RENOWNED TRACTION THRESHING SETS.** Quotations given for anything in the agricultural line. Write or call.

T. & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast

CORN DRILLS, . . .

DISC HARROWS, . .

TRACTOR PLOUGHS,

Etc.

I have been appointed Sole Agent
for the well-known Firm of

Massey-Harris, Ltd.,

Who are makers of the above Farm Machinery.

Also Reapers, Hay Tedders, Horse Rakes, Straw Trussers, and the famous Massey-Harris Binder.

Send for Lists and Prices to the Sole Agent,

ROBERT STEELE,

99 Victoria St., BELFAST.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—{Rev. J. A. KELLY. Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.

Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST

LINDSAY PRESS PUBLICATIONS.

Cr. 8vo, lxii + 312 pp., 7s. 6d. net, postage 5d.

PHOTOGRAURE PORTRAITS.

PAULINE MEDITATIONS.

By JAMES DRUMMOND, M.A., LL.D., Litt.D.

With Memorial Introduction by Editn Drummond and Prof. G. Dawes Hicks.

This volume was ready for the press at the time of Dr. Drummond's death. In the introduction Miss Edith Drummond writes of him as he was known in the home and among his friends. Prof. G. Hawes Hicks has traced the main lines of his thought and influence as a Christian teacher and theologian.

The Pauline Meditations consists of twenty-three chapters in which Dr. Drummond endeavours to penetrate and apply some of Paul's great spiritual thoughts.

"The Times Literary Supplement" says—A welcome volume to all who came under the saintly personal influence of the late Principal of Manchester College, Oxford, and to the larger number whose understanding of the New Testament has been deepened by the scholarly insight, and breadth of view which characterized his numerous books on Christian history and doctrine. He wrote much on the Pauline epistles; and the present "Meditations" are in the main not exegetical or critical, but devotional and practical.

Cr. 8vo, 138 pp., 3s. 6d. **net, postage 3d.**

THE SPIKENARD and OTHER SERMONS

By STOPFORD A. BROOKE, M.A., LL.D.
With introduction by Rev. J. H. Weatherall, MIA.

The Sermons contained in this volume have been printed from the manuscripts left by Dr. Stopford Brooke upon his death. They were preached at various dates between 1908 and 1914 at Rosslyn Hill Chapel, Hampstead, and at Manchester College, Oxford.

CONTENTS:—The Spikenard; Loveliness; The Greatest is Love; To Him that Hath; Hungering after Righteousness; The Satisfaction of Desire; The Story of Nathaniel; The Church of Thessalonica; We Shall see Him as He is; The Grandeur of the Old Testament and the Grace of the New.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, W.C.2.
Postage is saved by ordering through a Bookseller.